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The Non-Subscribing Presbyterian

No. 413. MARCH, 1941.

GOD. THE SOUL. THE WORLD.

"Canst thou by searching find out God."—JOB XI. 7.

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NOTES AND NEWS.

In the editorial of the January number of *The Speculative Mason*—"From the Master's Chair"—a marvellous Masonic service is described, which the writer travelling south from Scotland chanced upon, at a miners' town in Lancashire. The address was by the Bishop of Warrington. "In a time of unparalelled emergency they were met in the presence of God to make a solemn affirmation of those things by which and for which all who were called to the Brotherhood of Free and Accepted Masons lived. Freemasonry offers in the first place Universal Brotherhood. Prior to my own initiation I was privileged to be present at a great Masonic service in the heart of the Sudan, and as I watched those that were there, high officers in the Colonial Service, Mahommedans, Greeks and Copts—all Masons—I realised how universal was the Brotherhood. In India, where others have failed, Masonry has succeeded in embracing all those of various creeds in the Craft. Freemasonry offers a code of honour based upon the voice of God, and if only the principles of Freemasonry could be universally accepted how quickly all the sorrows of the world would cease. In the present cataclysm of human society all this is challenged. Atheism spreads like cancer in Germany, Masonry is branded as a treason. . . . . Men on all sides of us challenge the existence not only of future life but of God Himself. On the Continent is disclosed warning of the polluting effects of Atheism. If we cut God out—everyone only too easily can—we cast out the influence that sustains charity, honour, kindness and love, whether in the soul of humanity or in the soul of man himself. The call comes from the Great Architect of the Universe Himself, He who has made and remade this suffering world, and who now honours us by giving us a share in the rebuilding."

* * *

From the same magazine we gather that Seyss Inquart, the Reich's Commissioner in Holland, has now dissolved the Freemasons' Lodges in that country, and has directed the funds to be diverted to "public purposes"—funds of Grand Lodge alone amounting to 1,500,000 guilders, a magnificent mansion, gift from Prince Frederic, brother of King William I., and various other estates Ulster will not forget this!

* * *

"The Assyrian came down like a wolf on the fold," is a well-known line. Sennacherib was a master of Blitzkreig, as were the Assyrian Kings before him, which method is that of Hitler,—destruction and extermination and substitution by his own people. However much the Assyrian achieved he was never satisfied. Their Kings were a succession of Hitlers, scourges of the earth The ports from the Persian Gulf to the Mediterranean were seized. But in the end disaster overtook the aggressor, greed over-reached itself, and the invincible conqueror Sennacherib was slain by his own sons.—II. Kings xviii. 13, II. Chr. xxxii., Isa. xxxvii.

* * *

In the February number an article headed "The Future of our Churches" appears, by the Rev. R. W. Wilde, M.A., B.Sc., in which he anticipates the Ter-centenary of Presbyterianism in Ireland, next year, and urges that this occasion should mark an advance in the life of the Non-Subscribing Presbyterian Church of Ireland. The late Sir John Campbell in an address on "The Spirit of the

Reformation," given before the Association of Non-Subscribing Congregations, which by order of the High Court has now definitely become merged in the N.S.P. Church, inaugurated the movement which resulted in the drafting of the Code and Constitution, and himself sponsored this magazine, making himself responsible for its finances,—one of the main purposes of the magazine being the advocacy of the Irish Sustentation Fund, an appeal which met with considerable success, but not to the high mark which its pioneers had set before our Church members. The method advocated was that in addition to accumulating a capital fund, that by steady annual additions the capital should be increased Because of many rival claims this section has been obscured, and now attention is being called to the matter afresh, and a special effort, we are informed, is being made to take up the work again where it was dropped, with increased vigour. In opening its columns to this appeal the magazine is only resuming the task for which it was originated. So far as our knowledge goes, the first attempt of this kind was made at the Secession of the Free Church of Scotland, a century ago, and some of us may have had first-hand information from those who were then in at the beginning of a movement which spread over Scotland like wildfire.

* * *

April, 1941, number published on Saturday, March 29th. Copy sent in before March 21st will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

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* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

RISK OF LOSS THROUGH INCENDIARY BOMBS.

The recent Government Order has drawn universal attention to this danger, but it would be well worth while to remind all congregations that the risk of the destruction of their own church premises is one that should be borne in mind and against which all reasonable precautions should be taken.

Fire-fighting material and appliances should be in every church, especially in towns, and members of the congregation living nearest to the premises might perhaps undertake, in the event of an incendiary raid, to ascertain at once whether the church has been hit, and to take immediate steps to cope with the situation.

J. D. DAVIES,
Clerk of Synod.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

ON HEARING THEM TALK OF GOD.

RESOLUTIONS ON NEW YEAR'S EVE.

Good Resolutions? Not for me!
Those are of things that used to be,
Those are things of an earlier day.
But one little prayer for help I'll say,
One little prayer that I'll not complain
When I get my share of the weather and rain.
That I'll lift my head as I walk the road,
Nor ask another to carry my load.
It's a troublesome world, when all is said,
So rake out the fire and go to bed.

The spirit of our England lives in courage and in laughter;
In saving what is good and true for those who follow after,
But peace at last will crown the brave, and so, until that day,
God rest you merry, gentlemen, let nothing you dismay. A. A. THOMPSON.

Lawrence House Hostel, 1 Essex Street, London, W.C.2., is closed until further notice owing to the present situation in London.

WE SHALL GO FORWARD.

WHAT MAKES A LIVING CHURCH?

BY THE REV. R. W. WILDE, M.A., B.Sc.

One of the dangers of our modern world, and of our modern ways of thinking, is that we tend to be obsessed with mere numbers. We incline to measure the worth of a thing by its size, to estimate the importance of a movement or an organization by the number of people who belong to it.

Jesus was not so enamoured He knew that size and numbers are no real test of vitality and power. When He wanted to teach His disciples one of the profoundest lessons about life and destiny that ever He gave to them, He took *a little child* and set him in their midst. His favourite symbol for the truth He came to proclaim, and of its conquest of the world, was that of a seed, growing secretly *from small beginnings*, or of leaven, spreading and penetrating a mass unnoticed and unobserved.

Size is no real criterion of worth. You cannot weigh up the value or significance of a movement merely by counting heads.

* * * * *

These are lessons that we need to learn, both as regards our individual living, and when we come to reflect upon our Non-Subscribing Church and its witness in the world. All unconsciously, even the best of us sometimes "fall" for that illusion of numbers. "Ours is a small movement," we say; "how can it hope to count for anything in the great immensity of things to-day?"

Even from a materialistic standpoint such an argument is mistaken. It would not be difficult to show that our movement, all through its history, has wielded an influence out of all proportion to its numbers. In scholarship, in social reform, in practical Christian service, our people have for generations been distinguished, as books like Mr. R. V. Holt's "The Unitarian Contribution to Social Progress in England", and Dr. H. McLachlan's "The Unitarian Movement in the Religious Life of England", make clear.

* * * * *

But it is not of materialistic standpoints that I am thinking. What makes a church vital and living is not the number of its adherents, but the intensity of the spiritual life that dwells in each of its members, their loyalty and faithfulness. "You cannot reckon the worth of a church by its membership roll or its packed congregations," Canon W. H. Elliott has said recently. "The difference between a live church and a dead church is that one has fellowship and the other has not."

If we concentrate upon the things that really matter, we shall cease to worry about mere numbers.

* * * * *

Why do I write all this? For several reasons.

(1) Because here is a lesson that all of us would do well to keep constantly in mind. Ours is a small church as the world counts size, but it may, in the providence of God, fulfil a great mission.

(2) Whether that mission is fulfilled or not will depend upon the earnestness and sincerity of *every individual member*, upon his or her loyalty, staunchness, and sense of consecration. If sometimes you are inclined to feel pessimistic about our Church, put to yourself this question: "Would the Non-Subscribing Church be the better, or the worse, if every member of it gave to it the same loyalty and sacrifice and service that I myself give to it?"

(3) Because, as I hinted in my article of last month, an opportunity will soon be given for our people everywhere to bear witness to the faith that is in them, and to undertake a real effort for the future progress of the Church.

But of this last—more hereafter.

THE SCHEME OF THE DIVINE WISDOM.

"The whole creation groaneth and travaileth in pain together until now . . . . waiting for the manifestation of the sons of God. The eternal purpose realized in Christ Jesus."—Rom. viii. 23, 19. Eph. iii. 11.

The Lord let the house of a brute to the soul of a man,
And the man said, "Am I your debtor?"
And the Lord—"Not yet; but make it as clean as you can
And then I will let you a better."

—TENNYSON.

CHURCH PRAISE AND MUSIC CHAT.

AIMS AND OBJECT.

The response to a letter in the January issue suggesting a column devoted to congregational singing, choral work and church music in general, met with a very satisfactory result.

To all who wrote in support of the suggestion the writer conveys his thanks.

Some contributors suggested my taking over the column and at the request of the Editor humbly submit the opening "notes."

The aim of this column is an attempt to bring those who have little time or perhaps less inclination to pry into the "mystery of music."

Inquiries will be welcomed dealing with church music in all its branches, and for the replies I trust I can rely on the valuable assistance and experience of our other organists. With their co-operation this section of the magazine may become more informative. Please do not think that this column will be dry and technical, we trust just the reverse, every endeavour will be made to keep it in simple language.

The first few chats will be to the "man and his wife" in the pew, and perhaps will offer some suggestions.

Choir members are asked to use this section of the paper and contributions will be welcomed.

To choir masters and organists this "chat" may prove of real value as a way of "idea exchange."

If you have any special musical feature in the future and require any help in your effort, a note from you might be the means of securing service from choir members of other churches.

Please do not be too critical of this column. It is an attempt to bring us together in the hope that co-operation and exchange of ideas in our work as leaders of the praise portion in the church service, may bring a richer and fuller life to ourselves and others.

W.R.W.

DEATH

KELLY—At Ballee, on February 11th, 1941, Adam Johnston Kelly (brother of the late Rev. J. A. Kelly), in his 82nd year.

For lack of space we are obliged to hold over valuable articles.

CORRESPONDENCE.

To the Editor, "Non-Subscribing Presbyterian."

Dear Sir,—I should like to express my thanks to Mr. Woolley for his timely letter in regard to the music in our churches. More power to his elbow, says I.

I hope it will be the means of drawing together those that are interested in this matter so that it may be discussed, when, I am sure, much help would be derived by many of us.—Yours faithfully,

LUCY E. E. SLIPPER.

Dear Sir,—Re the suggestion to have a "Musical Column" in the "Non-Subscribing Presbyterian" for next month. Perhaps someone could be appointed to edit the column and try to develop it.—Yours sincerely,

ERNEST WORTH.

A REQUEST.

Dear Sir,—May I again ask you for a little space in your magazine? I am anxious to procure copies of four issues of the Christian Unitarian in 1865, viz., those of May, July, August and October in that year. If any reader should have these and be willing to part with them, I shall be greatly obliged if he or she will communicate with me.—Yours fraternally,

C. J. MCKISACK.

9 Mount Pleasant,
Belfast.

LAY PREACHERS.

Dear Sir,—At the inception of the Young People's League I suggested that in the interests of the church the League should organise a lay preachers' panel, functioning at short notice in cases of emergency. I foresaw the position that has since arisen, i.e., inadequate supplies to cover vacant pulpits and sick or holiday leave among our clergy.

My idea was a panel of about six who would be called upon in rotation. The panel, and I emphasise this point, was not intended to fetter in any way the freedom of a congregation to choose whom they wish to occupy their pulpit. The panel, normally, would function only in cases of emergency, i.e., sudden illness, etc., where the usual pulpit supply was not available and the alternative

was an empty pulpit. The establishment of a co-ordinating point, preferably already on the telephone, would of course have been involved, to deal with enquiries, maintain the rota, and transmit requests for supplies.

It will be seen that the organisation, as I visualise it, is a simple one, and I therefore regre I have now been advised that the Young People's League is unable to adopt the scheme. Nevertheless, when I point out that the services I have taken during the past six months average close on one per Sunday, it will be seen that the introduction of something on the lines I suggest is necessary and URGENT.

I shall therefore be glad if some of our clergymen would raise the matter at their next Presbytery meeting and see if they can introduce such a scheme themselves. No doubt they are aware of suitable material among the members of their congregations.—Yours sincerely,

W. CHRISTIE (York Street Congregation).

35 Cranmore Ave.,
Belfast, 14th Feb, 1941.

OBITUARY.

Miss Matilda J. Porter.

It is with profound regret we announce the death of Miss Matilda J. Porter, of Dundonald, formerly of Lisleen, Moneyrea, on Sunday, Feb. 2nd, at an advanced age. Her people, the Porters of Lisleen, were loyal members and supporters of Moneyrea Church for many generations, and like them, the deceased took an active part in the work of the congregation. All her life she was a generous supporter of the Sunday School, and often she spoke with pride of the days when she was a teacher and of the scholars she taught, she also used to be a collector and supporter of the Orphan Society. She was a staunch Unitarian, and almost to the last was a regular attender at Moneyrea and at Newtownards, where she was also a member, both churches have suffered a serious loss by her death.

In 1933 she and her sister Miss Rosanna Porter built a new Session-room in Moneyrea and presented it to the congregation in memory of the Porter family of Lisleen. Her passing is mourned by a wide circle of friends, and we extend our sincerest sympathy to the sister in her bereavement.

J. D. DAVIES.

Mr. Adam J. Kelly, Ballee.

We greatly regret to record the death of Mr. Adam Johnston Kelly, who passed from our earthly fellowship on February 11th, in his 82nd year. Throughout his long life Mr. Kelly was in close and loyal association with the Ballee congregation. He was one of the now very small company who form a link with the ministry of the Rev. David Whyte, and he could thus clearly recall three Ballee ministries—those of the Rev. John Porter, the Rev. Joseph Henry Bibby, and the Rev. Charles Simpson, covering in all a period of 81 years. Mr. Kelly received his education at the Ballee Day School. His loyalty to the things for which our Meeting House stands was a deeply sincere thing, and until quite recently he was in his accustomed place Sunday by Sunday. For many years he gave valued service on both the Congregational and School Committees, where his word of counsel always commanded respect. Outstanding in his character was his friendliness, his readiness to help other people, and his simple unshakable belief in the supreme value of truth and honest dealing. The passing-on, only last month, of his brother, the Rev. John A. Kelly, of Dunmurry, no doubt came as a grevious shock to him, although with characteristic thoughtfulness he kept his sorrow to himself. He was working to the very end, and the Call came swiftly to him at his home at Ballyalton.

To Mrs, Kelly and the members of his family we offer our very sincere sympathy in their sorrow and loss. The memory of Adam Johnston Kelly will abide.

The Presbyterian Historical Society.

The Rev. John McCleery, B.A., S.T.M., of Newry, has been elected to membership. The rights of the N.S. Presbyterian Church in connection with this, and to the Regium Donum, were confirmed by special Act of Parliament.

The Professorial Fund, now the Students' and Ministers' Fund, was originally taken out of the Regium Donum, founded for ministers by King William III.

A Legal Committee exists, under the auspices of the General Synod, to advise and assist congregations in legal matters. Apply to Clerk of Synod: Rev. J. Dare Davies, Moneyrea, nr. Comber.

REPORTS.

Ministers of Antrim and Down—The 348th meeting was held on Monday, Feb. 3rd, 1941, at the Carlton Resturant, Belfast, the Rev. Dr. A. L. Agnew being the host. The reader of the paper was the Rev. John McCleery, who lead off the discussion by dealing with the subject of "Religious Instruction in Schools." The whole situation was reviewed, and the remark of a prominent official noted, that a Jew had a better prospect of getting a situation as a school-teacher than a Unitarian in the Northern Province, the extent to which there was any opportunity at all was strictly limited. The religious instruction in the North of Ireland was largely based on "The Shorter Catechism" under the Presbyterian scheme and the Church Catechism under the Episcopalian. In the course of the discussion several important points were dealt with. There might have been an advantage in being called "Free Presbyterian," because many of our people did not understand the meaning of "Non-Subscribing." Perhaps they had never learned "The Shorter Catechism" and knew nothing about Non-Subscription. In the beginning they had simply become attached by living quite close to the Meeting-House and as it was convenient and they liked the people, they perhaps got married there or had somebody buried, and thus the link was made, but very few could tell you as to what Presbytery their church belonged, or anything at all about it. It was to remedy this that the Synod brought out a leaflet on "The Non-Subscribing Presbyterian Church of Ireland." High tea was provided and the ministers parted after a very profitable afternoon in which the company was genial, though opinions on topics of the day were sharply divided, as for example on the legality of distributing copies of "The Sermon on the Mount," though there would be no objection to copies of "The Gospel of Matthew."

First Church, Belfast—On the morning of Sunday, Jan. 19th, the minister exchanged with the Rev. J. Shaw Brown, acting minister of All Souls Church. The exchange was intended as an expression of community, and of the kindly interest which each church takes in the other. Mr. Wilde acts as Minister in Charge of All Souls Church, on behalf of the Presbytery of Antrim.

The Annual Meeting of the congregation took place on Tuesday, January 21st The attendance was very meagre, due, at least in part, to the inclement weather and to the fact that much sickness obtained among members of the congregation. The Report showed a year of quiet but profitable labour, and spoke of encouraging signs in the life and activities of the church. It will be printed and circulated to all members in course.

Members of the Discussion Circle have kindly offered to clean and check-catalogue the Church Library, an offer which has been gladly accepted by the Librarians and Church Committee. The work has been in progress now for some weeks. Other activities of the Discussion Circle include a dance successfully organised on January 15, and a lecture on "What is Personality?" given by the Rev. R. W. Wilde, M.A., B.Sc., on the afternoon of Sunday, January 26th.

The Women's League, along with associated friends, has enjoyed the second demonstration-lecture on War-time Cookery, given by the expert from the Ministry of Food on January 22nd.

It is with regret that we announce the death of Mr. Joseph Montgomery, which occured on January 26th, after a short but distressing illness. To the family which has been long and honourably associated with our church life and work, we extend our heartfelt sympathy. Our sympathy goes out also to Mr. David Houston, our tenor soloist, whose mother died on January 23rd.

Once again we send our cordial remembrances to all our members who are away. They are frequently in our thoughts.

York St.—Our deep sympathy has been extended to Mr. J. H. Harrison and his family on the loss of his son "killed in action." Tom Harrison was a fine type of young man and a regular attender at all our activities in York Street when on leave.

Our Annaul Report shows a further rise in membership and the stipend has passed the £400 mark, while the attendances have been maintained at pre-war level owing to a special effort on behalf of all members to fill the places of those unable to attend at present.

The Endowment Fund has now reached £1225 and we acknowledge with thanks the following subscriptions sent direct; Miss M. Falloon, 10s 0d; Mr. J. B. Miniss (2nd contribution), £2.

The Annual Report of York St. is always of interest to many outside that congregation. Once more in spite of the continued spreading

outwards of the population, the Membership has grown and this is indicated by a stipend which has now passed the £400 mark. The Committee however appear to regard this as only worthy of mention and have set as this year's special effort the gaining of 100 new members. There was a time when such proposals as filling the church and the Ulster Hall and raising £1000 funds were regarded as propaganda. We have learned however that such projects in York St. are generally well thought out before they are mooted and the "plan" is generally exceeded. The difficulties in carrying on a "down-town church" where the ratio of attendances to membership diminishes as the distance from the church increases. We have little reason to doubt that this goal will also be attained "We have got four hundred new members, why should we not get five." "If we like our church others must like it. We are not a peculiar people." Such comments like many other things in the Report will bear profitable reflection in other places than York St. What the Committee regard as the greatest accomplishment of the church has been the maintainance of a pre-war average of attendances with at least half the normal constituency "cut off." Practically all country visitors and large numbers of the most active members were unable to be present without considering the effect of the "black-out. An earnest appeal was made to all who could be present to redouble their efforts, and it is owing to their splendid response that the average attendances have been maintained. Heretofore the greatest achievement of the congregation was the filling of the Ulster Hall during a hurricane. But, says the Report, "a great effort may well be made once in a year, but this year all who could have attended week by week, some even coming from work or proceeding to it. Special mention is made of the older members who have astonished everyone, often coming long distances twice or three times on Sunday. York St. Reports have however always tended to deal with weaknesses that may be remedied rather than with accomplishments past. This is apt to be misleading to strangers since it means that small attendances in the morning receive more attention than crowded attendances at times often unmentioned, but it is the mark of a congregation determined to go forward. Complacency and satisfaction have never built a congregation. The Endowment Fund receives much attention. A study of the Report reveals the truth of the position so often put before our readers during the past year. The income from Funds is now less than ever. The old Manse, once a source of income, is now a liability. Dividends have fallen and without its congregation the church could not maintain a caretaker. The congregation has once more contributed almost £600 in stipend and collections, etc. This is in addition to £600 contributed inside the church to the Endowment Fund during the year. Every member of the church has contributed and old and new members are urged to go on contributing while the proceeds of every social activity which has been possible has been added and will be added to the Fund while expenses can be met otherwise. Of the appeal to the Denomination the Committee merely state that in spite of the great generosity of a few friends it did not succeed. Whether the congregation, which is not a large one, can Endow the church with sufficient to ensure its continuance without its present exceptional numbers while maintaining it at the same time, the Committee are doubtful. Apparently however, they propose to continue sacrificing the present for the future and if the venture does not succeed it will still have been an heroic one. An item of interest to other than York St. people is the appeal to "those hundreds of Non-Subscribers in Belfast alone who still claim connection with the Body and who call on the services of our Ministers, but who neither attend nor contribute to any of our churches, and seem content to watch them struggling or built up by new people" to realise their responsibility. Many of these people, as the the Report says, are in good positions and their attitude cannot command respect. We can understand how some of our Ministers and workers become embittered when they encounter some of these "Non-Subscribers born and bred," who could so easily if they wished, remove the burden on their shoulders and remove the shame we sometimes feel over the state of some of our churches, while our Denomination is still well-to-do enough and numerous enough to make every church we have flourishing and happy. It is hoped that the York St. Report will fall into some of their hands. A stronger word than "indifference" is needed when intelligent people know the need of their churches and profess to be concerned about them and yet do nothing.

We congratulate our York St. friends on another year of progress in the face of great diffiiculty and counsel them to be of good heart None have deserved help more.

None need such a church more than we do, and so little is needed to make it permenant that we are sure that in better days our Non-Subscribing people will willingly give it.

Moneyrea—A very successful concert was held in Lyttle Memorial School, Moneyrea, on 10th January, in aid of the school funds. Rev. J. D. Davies presided, and an excel ent programme was provided. The items and artistes were:—Songs by Miss Marie Bailie, Master Robert Bailie, Mr. Richardson and Mr. Smith; recitations by Miss Smyth; conjuring tricks and monologues by Mr. Southard; accordion solos by Master Robt. Bailie; mouth-organ solo by Master Day Hill; tap dancing by Miss Maureen Magill; choruses by the Senior Classes; and a most amusing sketch, entitled "Not so Deaf," was performed. Those who took part were—Mr. James Frame, Mr. James Blair, Miss Margt. McFarland, Miss Margaret Lappin. The pianist was Mr. T. Gilligan. Every item was thoroughly enjoyed and every artiste had to respond to encores.

Mrs. Stewart presented a book prize to John Cromie for the best attendance during the year.

A vote of thanks to the artistes and the ladies who provided and served tea, and all helpers, was proposed by Mr. H. Frame, and was passed with acclamation. Proceedings ended with the singing of the National Anthem.

Antrim—On January 19th, at 6-30, a Military Service was held in our Old Presbyterian Church. Though very heavy snow was falling and a path had to be cleared to the church, a large congregation of military and civilians attended. The minister held the devotional part of the service, officers read the scripture lesson, sang a solo, gave the address, and took up the offertory. Miss Carson of Antrim also sang a solo. The entire service was bright and greatly enjoyed by everyone present.

We regret to say that there was a slight fire in the vestry of our church on Tuesday night, February 11th, but fortunately it was extinguished before much damage was done.

The Non-Subscribing Presbyterian Church, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

COMFORTS FOR THE FORCES.

Dear Editor,—I have received a splendid parcel of woollens from Mrs. Dick of Ballymoney, one parcel which also contained much appreciated soap and dental cream from Miss E. Laird of Ballyclare, books from Mr. W. McRobert, helmet from Miss Agnes Andrews, subscriptions of 5/- for cigarettes from Mrs. Henderson, Holywood, 2/6 from Mrs. Beattie of Mountpottinger. For all the above help I give my warmest thanks.

I have had the pleasure of w lcoming two Canadian soldiers—one who had emigrated from Comber and one of Moneyrea ancestry. A small gift would be sent with pleasure to any Colonial relative of our members. Two parcels sent before Christmas have been returned this week. One was addressed to Robert Gregg, the other to Stewart Wilson. I have registered a parcel to J. Russell as the former one was lost. The "Conference" booklet sent to Robert Russell was returned. If relatives would please keep me informed of any change of address, it would help to save expense and avoid disappointment.

Thanks again to those faithful few who knit so beautifully and so steadily, and to the others who contribute small gifts of necessities.—Yours sincerely,

EDITH DAVIES.

Comber, Feb. 17, 1941.

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THE INWARD CHRIST AND THE HISTORIC JESUS.

How much does the present generation know of Theodore Parker? Yet both his life and teaching make fascinating reading, as attractive to-day as ever it was. His life was only a short one. Born in 1810, he died in 1860. He was in Italy because of his health, when he was taken very ill in Rome. He expressed a wish not to die in Rome, so was taken to Florence and died there and was buried in the English cemetery. The service was very brief, just the reading of the Beatitudes from Matthew 5th. In the quotation at the foot of the second page of the January magazine, there is a somewhat famous passage: "The indwelling Christ who alone abideth for ever, has much to teach that the historic Jesus never knew, that the Bible never told." Thus Theodore Parker saw deeply that there was a distinction between a human life, however great, that covered just thirty-three years of time, or that portion of it, contained in Mark and John, "the three years," from the baptism to the end that marked the ministry. Elsewhere, Theodore Parker uses the words, "The Christ of experience," worth thinking about. To most of the Jews whom Christ addressed, it was enough to say "It is written;" it would not be enough for a vast number to-day. We gain experience, first hand knowledge. Jesus, Son of Man, had no doubt, the prejudices of his age and country, but as years passed he waxed strong in wisdom and stature. The Christ of experience gained a fuller control of Jesus, who grew in grace and in favour with God and man. Jesus *became* Christ, did he not? St. John begins the story of Jesus at the Baptism, after reciting the famous Prologue: "In the beginning was the Word, etc." St. Mark begins his gospel at the Baptism also, and both describe the descent upon Jesus of a Great Power, that abode upon him an anointing, a baptist with the Holy Ghost.

Over forty years ago F. C. Conybeare discovered a book in a monastory in Armenia, called "The Key of Truth," which he published both in the original lettering and in translation. It was the discipline and the doctrine of the Paulician Church of Armenia, named after Paul of Lamosata, and not the Apostle Paul. It was also called the "Adoptionist Church." It was one of the churches which preserved a tradition ante-dating that which crystallised into orthodox Christianity. There are evidences that it was at one time a wide-spread movement over the East. The chapters of the book are largely documented. This This particular Church survived centuries of persecution, because its orthox neighbours considered it heretical, and the last remnants of it were massacreed in 1837. The doctrine was, that Jesus was born of ordinary human parentage, and was no different from any one of the prophets or a good man, until he reached thirty years of age. In Robinson's Church History, there is reference to a Gnostic teacher, Cerinthus, who taught that the Æon Christ descended on Jesus. The Adoptionists simply said "The Holy Ghost descended on Jesus," and in the words of their rubric: "Then he was lifted up; then was he exalted to become the Son of God; then became he the door of heaven, and the stone rolled to the mouth of hell; then became he the Saviour of us sinners."

This church was called Adoptionist, because instead of the words at the Baptism: "Thou art my beloved son in whom I am well pleased," the words were those of Psalmist: "Thou art my son, this day have I begotten Thee."—This day have I made Thee my son. It is so in Codex Bezae.

Jesus said "The Disciple when he is perfected shall be as his master." This is the goal of discipleship. It is the inner meaning of Christmas day, and the Adoptionists celebrated the Baptism on Christmas day.

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul shall be forlorn.

— The Unitarian and — Free Christian Men's League.

BELFAST CHAPTER

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Meets as announced October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

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THE HINCKS FAMILY.

Six members of this Irish family won, for a while at any rate, some degree of fame. The father, Thomas Dix Hincks, (1767-1857), was the minister of Prince's Street Church, Cork, and a lecturer at the Royal Cork Institution. From 1821-36 he was the Classical Headmaster in the Royal Belfast Academical Institution and Hebrew Professor there, till the founding of Queen's College in 1845.

His eldest son, Edward Hincks, D.D.. was born in Cork in 1792, graduated at Trinity College, Dublin, and became in 1825, rector of Killyleagh, Co. Down, where he remained for 41 years till his death. He was a famous Orientalist, and a pioneer in the deciphering of the cuneiform (wedge-shaped) letters that cover the surface of Babylonian, Hittite, Ninevite and Persian sculptures. He was the first scholar to use the right method of reading Egyptian hieroglyphics, In 1846 he turned his attention to Assyrian. and was the author of a number of learned papers on Median, Persian and Babylonian inscriptions. He deciphered the Persian cuneiform vavel-system about the same time as Sir Henry Creswicke Rawlinson, 1810-45. Dr. Hincks contributed many articles to the "Transactions of the Royal Irish Academy."

William Hincks, (1794-1871), was born at Cork, and studied divinity at Manchester College, York. He was minister at Cork for about two years, and then followed Lant Carpenter at Exeter. He returned as tutor to York, in 1827, after five years ministry at Renshaw Street, Liverpool. It is said that the giving up of the ministry was a great trial to him, and that, being of a sensitive nature, he suffered many things at the hands of many students. He taught mathematics and philosophy (natural, mental and moral,) but was naturally inclined towards philosophy rather than mathematics. A philosophical, radical and keen politican, he took an active part in elections at York. He left the college at the end of the 1839 session, to become minister of Stanford Street Chapel, London, taking pupils and editing "The Inquirer," for the first five years of its life (1842-47). Then he went back to Cork as Professor of Natural History at Queen's College. In 1853 he went to Toronto to be Professor of the same subject. (He was succeeded at Cork by the Rev. William Smith, F.L.S., of Ballymoney, of whom there was a brief memoir in "The Non-Subscribing Presbyterian," of January 1940.) His main subject was botany, but he lectured in zoology as well. It is interesting to note that he pronounced the Benediction at the laying of the Memorial Stone above the main entrance of Manchester College, Oxford, on Tuesday, 25th Oct. 1891.

John Hincks, who was educated at the Royal Belfast Academical Institution and Trinity College, Dublin, succeeded him at Renshaw Street, in 1827, but died of tuberculosis, after a four years' ministry at the age of 27. So a very promising career was cut short.

The youngest son, Sir Francis Hincks, was a business man, journalist, politician, statesman and colonial governor. Educated at the Royal Belfast Academical Institution, he went to Canada in 1831 and opened a warehouse in Toronto. He then started a Liberal Newspaper and in 1841 entered Parliament. He soon became a Cabinet Minister, and, in 1851, on the death of Robert Baldwin, succeeded him as Premier of Canada. He was one of the makers of modern Canada and began economic developments of the highest importance. In 1852 he put 28 railway bills through Parliament. After a defeat in the House he went to England From 1855 till 1862 he was Governor of Barbadoes and the Windward Islands, being the first Colonial statesman to hold such an office. From 1862 till 1869 he was Governor of British Guiana. Then came four more years as Minister of Finance in the Canadian Cabinet. He became President of the City Bank of Montreal, which failed, but he was acquitted of blame when put on his trial. He died in 1885.

William Hincks's son, Thomas Dix Hincks, 1818-99, was minister of Mill Hill Chapel, Leeds, the writer of well-known hymns, a Fellow of the Royal Society and a zoologist of repute. His wrote his father's obituary for "The Inquirer," 30th September, 1871.

THE JEWS.

"In a cultural sense" says Dr. Singer, "the Jews were the first Europeans." They introduced into Europe the so-called Arabic numerals, as well as Arabian Trigonometry and Mensuration, but were even more influential in the fie ds of astronomy and geography, in which they did much original work as well. Their planetary tables form the foundation to modern astronomical science; they drew up the first world map documenting the voyages of Marco Paulo, while Vasco de Gama's vessels were equipped with astrolabes designed by the King of Portugal's Jewish court-astronomer.—ALEXANDER HORNE.

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